THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse was delivered by President George Q. Cannon, at the General Conference of the Church, in the Tabernacle, Salt Lake City, Monday, April 6, 1896:—

The spirit that is enjoyed in this conference is a very sweet and heavenly feeling; it produces pure happiness and contentment, and our hearts are filled with joy. These are the evidences of God's favor; that He accepts of us and approves of our course. There has been a great deal of curiosity indulged in by different members of the Church as to the spirit of revelation and how it manifests itself. It is true that in the Church the Lord has given, among other gifts, the gift of the ministering of angels, also the gift of visions and dreams, and some people imagine that the Church is led of God by the ministering of angels. Now, angels do minister unto men in our day, and we can testify to this. We can testify that Jesus, our Lord and Redeemer, has visited the earth and has ministered unto men. Some can testify of this from their personal experience. But the Church is led by the gift of revelation through the Holy Ghost. And how is it known to be from God, that which comes, sometimes with power, and sometimes with the still small voice of the Spirit? It is known by its fruits. Questions arise upon various matters; differences of views exist and are expressed; for the men whom God has chosen to lead the people are men of independent thought and of positive character, and they do not consent without being convinced; but there is a way by which the truth and the right can always be known. Darkness is not one of the manifestations of revelations from God; it is light—light which removes darkness and doubt from the human mind—that is the evidence that a thing is right or that it is revelation from God. If you read what the Prophet Joseph had revealed to him concerning Oliver Cowdery connected with the work of translation, you

will get a key to the spirit of revelation that God has placed in His Church. Just as Brother B. H. Roberts quoted this morning, the Lord told the Church that they should receive the words of His servant Joseph "as if from mine own mouth." It is in this manner that the Church of Christ is guided; it is this that constitutes its strength; it is this that has given it its success. Men wonder at its success, but if they could see how the Lord operates and how He brings things about to accomplish certain ends, they would understand it. Why, if it were not so we would be worried to death. We never could stand up under the pressure if we had to care for this work, or if we had to indulge in fears concerning it; it would kill the strongest man that ever lived. But it is not necessary to worry, or to take trouble; it is only necessary to do our part and leave the result with God. He will take care of His work. He has not gone to sleep; He has not gone on a journey; He has not forgotten this work that He has established. Not in the darkest hour, not in the deepest dilemma does He forget us. We can go to bed and sleep without worrying over the work of God. And I do not believe that that keeps the servants of God awake. Financial troubles may have worried some; but so far as the work itself is concerned, that does not disturb the servants of God. They know that He is taking care of it; and when the burden appears heavy and oppressive the only course then is to ask God to make it light and to lift the burden, and He never fails to do it in his own time and way. There is no reason in the world why we should not live if not forever in the flesh, at least, till we are all satisfied with life. I was going to say if I live till then I will be very old; for I am very fond of life. There are so many opportunities to labor. I would like to live and work; and I suppose we all have that feeling.

We have had a good time at this conference, and I want to say a few words that are in my heart. I want you, my brethren and sisters, to bear with the First Presidency. Think us honest men. Think us true men. Think us men that are not schemers, and designers, and full of tricks. Do not think of us as bad men—men that are ever ready to take advantage. What right have you to entertain such a thought about any of us? What right has any man or woman in this congregation, or in the Church, to have such an estimate about Wilford Woodruff or George Q. Cannon or Joseph F. Smith? Have we ever done anything in our lives to furnish the least foundation for such a view of our characters? I declare to you in the presence of the Lord Almighty and all the holy hosts, that we have never done anything in our lives to justify any suspicion of this character. Go through our entire lives, in secret and in public, and in our transactions with the children of men, you cannot put your finger on where we have done intentional wrong. I do not say this to boast, but because of what has occurred in the past months. At the same time, in another light, we feel that we are unworthy of that responsibility and that honor which God has, in His wisdom, seen fit to place upon us. Now, I want to say to all of you who are here—and I wish all Israel could hear my words—go away from this conference carrying with you a feeling of confidence and love in and for the First Presidency of this Church, as well as the

Twelve Apostles, and if you will do so God will bless you. If you do not do it, I will not say what the consequences will be. I do not want to predict evil; but I say that God will bless you if you love the men whom He loves, and whom He has chosen out of all Israel for these stations. They have not chosen themselves; they have not sought the offices themselves. The Lord knows this; and many of you ought to know it. It is bad enough to have the world to fight. I have been willing through my life to battle and to stand up and take all that men would heap upon me that did not belong to the Church; but I have been wounded to the very soul when my brethren and my sisters have said things that were false concerning me, and concerning my brethren—for their reputation is as dear to me as my own is. There is where it wounds; there is where it cuts; there is where it hurts. Why, I have felt as though I could fight the whole world, if I only did what God wanted me to do. I have suffered from mental fear as very few men in the world have; but I have not suffered from the other fear. I thank God for that; and I thank Him that the men who stand at your head are men whose knees have never trembled, whose hands have never shook, whose hearts have never failed them in the hour of peril and danger. The Lord has stood by them and has made them valiant in the truth. Now, whether you know it or not, I know it, and I bear testimony to it this afternoon. We have not paltered with the word of God; we have not temporized with the enemy of the Church of Christ; but when peril has come we have been ready to meet it and to face it and to stand all the consequences, with the Lord to help us. Now, we should esteem these men. We are unworthy of the blessings of God if we do not do it. I have had some experience before I was a member of the First Presidency, in traveling with President Young, and listening to complaints from married people. It is surprising how lenient a man will be with his wife when he loves her; but if he does not love her, he is apt to be suspicious of her, and, perhaps, unkind and hard towards her. So, on the other hand, when a woman becomes alienated from her husband, and her affections are drawn from him, how wonderfully suspicious she grows and how she distorts and misconstrues her husband's words and acts, because of jealousy! Her mind becomes so filled with jealousy that she illustrates the truth of the words of Shakespeare: "Trifles, light as air, are to the jealous confirmations strong as proofs of Holy Writ."

Yes, trifles that would not be noticed ordinarily, to a jealous person, and especially where there is no love, or where love is not strong enough to overcome jealousy, become as strong as proofs of Holy Writ. I have seen this illustrated many times.

Now, if you love us, you will not be jealous of us, you will not suspect our acts, you will not attribute false motives to us, you will not distort our words and put a wrong construction on them; but you will have confidence in us. We ought to be trusted. The Lord has trusted us, and can not you trust us? Can not you have confidence enough in us to believe that we will give right counsel in all affairs? If you do not, then our declaration to-day is of no use. It would be useless if you are going to

rise up and say, "Oh! don't you see how they favor that man?" "Don't you see how they discriminate against that other man?" "Don't you see they will allow that man to do this, and they will restrain that other man? That man is a Republican and this man is a Democrat—or that man is a Democrat and this man is a Republican." Thus they would attribute false motives to us, and color our conduct, and look at us with suspicious eyes, watching for some evidence of unfairness on our part. Let me warn you to-day, in the presence of the Lord and in the name of our Lord and Master, against that, and be careful; for Satan will strive to instil these ideas and thoughts into your minds to weaken the influence of the Priesthood of the Son of God. It is most unfair to us; it is most unjust, because we can see what others cannot see always; we can see reasons for a certain course of conduct that others cannot see. You men that have large families understand this. One child may think, Father is not fair; he lets my brother or sister do such a thing or have such a thing, and why cannot I do the same or have the same? Now, the father knows the reasons for doing as he does. We may as well impugn the providence of our Heavenly Father on the same principle, if we carry it far enough. The Lord blesses some men in various ways, and others do not receive these blessings, although apparently they are just as worthy. And infidels impugn the justice of the Eternal Father because of this,—as they see it,—discrimination in His treatment of His children, and they scout the idea of there being a God, because, measured by their puny fallible standard, He does not come up to the mark that they think He ought to reach.

As I say to you again, have confidence in us, believe that we are honest, and say, "No, I cannot understand that; it is not altogether clear to me; but I know that there is nothing wrong. If I understood it, I know it would be all right." That is the way we should talk. Do you think that I would doubt a man whom I knew? No. I always believe good about him. If I cannot understand some of his actions, I think, Well, if I knew the reasons I would understand it and it would be reconcilable with my ideas of the justice of his character. That is the way I feel towards all my friends. I am loth to believe that they are acting from improper motives or with improper feelings. For this reason I never want to hear a one-sided statement, nothing ex parte, because it is impossible to come to a correct conclusion without hearing both sides.

I trust that the Lord will impress these thoughts on all our hearts, that we may feel and realize the truth of these things.

There is another subject that I would like to allude to, if time will permit. It is this: You have heard of our entering into enterprises and striving to do something to furnish employment for the people and to cause the people of this State to assume that position which we think they are entitled to. We have endeavored to seek the mind and will of God concerning this; and we have endeavored to be careful about every step, that there should be no misstep, no wrong conclusion, no wrong action. If ever men sought this, I believe I am justified in saying that we have. Now, we are entering into these enterprises for wise purposes. First, speaking

for the Latter-day Saints, it does not seem right that the people should gather to Zion, and then scatter throughout the land. This is a gathering dispensation. We have felt that God has entrusted you to us as a flock is entrusted to a shepherd. The eyes of the Latter-day Saints naturally turn for counsel and help to the authorities of their Church, in the hours of distress and affliction. It is therefore a cause of unfeigned sorrow to us to see men and women—either Latter-day Saints or others—idle in our land, being without employment, and dependent upon the Church or upon individual charity for that which is necessary to sustain life. According to the report read at this conference there are too many dependent upon the Church for assistance. We should lessen this number by every means in our power, and place within every person's reach—not only the Latter-day Saints, but every citizen of Utah—the opportunity of earning his or her own bread. I can scarcely conceive of anything in human affairs that is so painful to men and women who have been energetic and industrious to be reduced to penury and to a condition of dependence; and we should be merciful to those who are in this condition. Some people become helpless and they have to be sustained. When help is extended to such, it should be done in the most delicate manner, not to wound the susceptibilities of the poor. I believe there are men and women that would almost rather starve than to go about and make their wants known. They feel what we would call proud. Well, it is a proper pride to feel independent; and it is contrary to all our practices in the past to do anything that would have the effect to reduce people to pauperism. Residents of this State should earn their own living, by some honorable means of employment.

These reasons have had great weight with us, and we have talked and counseled about them a great deal, as well as prayed about them. Now, the Lord in His goodness seems to be opening the way for us to obtain employment. We have, as you know, a large enterprise at Ogden. Some of the brethren who went up there, I understand, have become dissatisfied and come away because the conditions did not altogether suit them. We are doing everything in our power to make employment for our own people We do not want people from afar to come in and take the bread that ought to be earned by the residents of this State. But some have said they are not suited with the conditions. This is unfortunate. The contractor is desirous of employing residents of the State. He says he likes our citizens; he has had them work for him before, and they have given him entire satisfaction, as they are peaceful and quiet and do their work. A number of men were sent up there the other day, and I met one of them on the street. He said to me, "Well, a good many of us have come back." I asked him the reason. Said he, "we did not like the man"—a sort of subcontractor I think he was. I asked him whether he required of the men anything that was improper. "No, but we did not like him." Therefore, he and others had quit work. I think that is a very unreasonable thing. If work is there, it seems to me that we should embrace the opportunity to work. We do not want any working man oppressed; we do not want any tyranny exercised over them; but this contractor can get the men without drawing them from our settlements. There are many coming here

who will gladly take employment. They may not stay long; they may give dissatisfaction in some respects; but they can be obtained.

I wanted to say this much to this conference before we adjourned. Our brethren ought to look at this in the light that we design they shall view it in—look at it a little from our standpoint. We want employment furnished to the people. We want business revived. We want to control that which we should control. We want to obtain the influence that belongs to a people having a credit that is unexampled for integrity and honesty and good management. We want to reap the benefits of this character and this credit, which President Young commenced, and which has been carefully built up during forty-eight years. We want the citizens of Utah—the entire community, to have the benefit of this credit, and not see strangers come from afar and do that which we ought to do. And if you will take hold and have the union that has been shown in our proceedings at this conference, and be determined to be united, it will give us power and influence in the earth, and men will respect and honor us.

Allusions were made by Brother John Henry Smith to the circulation of our periodicals. It occurred to me while he was speaking that the day has at last come, I believe, when we should use the press as we never have used it. It is a mighty engine for good, if used properly. Our enemies have used it in the most effective manner against us, and Satan has been determined apparently to exclude every line of truth from circulation in the world. I believe that instead of this mighty engine being used for our destruction, we should use it for the salvation of our fellowmen, by disseminating the truth and circulating it in every corner of the habitable globe. I trust that that day has come; and we must enlarge our hearts and become liberal in these things, and use the paper and the ink for the purpose which our Great Creator undoubtedly designed them for—to do good to human kind.

My brethren and sisters, I pray God in the name of Jesus, to bless you all, to bless you in all your relations in life, and to fill you with the Holy Ghost continually. No better blessing could I ask in your behalf, or in my own, than this. Amen.

ARRIVALS.—The following named Elders arrived in Liverpool, June 24, 1896, per American Line steamer *Belgenland:* For the British Mission—Malcolm McKinnon, Randolph; Frederick J. A. Jaques, Salt Lake City. For the Scandinavian Mission—Albert F. Young, Ephraim Bjorklund, Salt Lake City; Christian Knudsen, Lehi. For the Swiss and German Mission—Jacob Schulthess, Salt Lake City.

RELEASE AND APPOINTMENTS.—Elder Ben. R. Eldredge has been honorably released from presiding over the London Conference to return home July 4, 1896.

Elder F. W. Nicholls has been appointed to preside over the London Conference.

Elder Malcolm McKinnon has been appointed to labor as Traveling Elder in the Scottish Conference.

Elder Frederick J. A. Jaques has been appointed to labor as Traveling Elder in the Nottingham Conference.

FACTS AND EVENTS.

According to a writer in a Polish paper published in St. Petersburg, Count Tolstoi is a descendant of a German family which went to Russia in the fifteenth century. The original name was Dick, meaning fat, which was translated into its Russian equivalent, Tolstoi.

A society to check the decline in population has been formed in France. It proposes to attain its object by legislation. Families containing more than three children are to be free from taxation, while those having no children will be taxed heavily. The legacy duties are to be revised, and the laws regulating the division of estates among children reformed.

Princess Angeline, daughter of Chief Seattle, after whom the city of Seattle, Washington, was named, died recently in that city. She was one of the celebrities of the North Pacific coast. In the early fifties Angeline, at the peril of her own life, apprised the people of Seattle of an intended massacre, thus saving 300 or 400 lives and endearing herself to pioneers and their descendants. She has been the subject of numerous magazine and newspaper articles.

The oldest loaf of bread in existence has recently passed into the hands of the British Museum authorities. It was discovered in Assyria by a French explorer, together with the remnants of several other pieces of bread carefully wrapped in cloth. It is supposed that it was leavened and baked about the year 560 B. C., when it was the custom to put food in the coffin with a dead person. It resembles an ordinary penny bun in shape and color and is in perfect condition.

According to the official report from the London hospitals last year, 250 lives were saved in those institutions alone by the use of antitoxin. In 1894 there were 902 deaths in 3,042 cases, or a mortality of 29.6 per cent.; in 1895, when antitoxin serum was used in three-fifths of the cases, there were 796 deaths in 3,529 cases, or a mortality of 22.5 per cent. The essential conditions were the same in the two years, with a somewhat larger proportion of juvenile, or unfavorable, patients in 1895.

When the late Shah of Persia was in Paris in 1889, he visited the Wild West Show, and there met the famous Indian chief, Red Shirt. The latter was in his tent and was presented to the Persian Monarch. To the Shah's astonishment Red Shirt held out his hand as though to an equal. The Shah hesitated, but when the interpreter whispered, "He is a king," he took the Indian's hand and shook it. He was evidently immensely amused and interested by the dignified old warrior, with his feathers and primitive surroundings.

A Swiss invention by Casknir Leivan is a phonographic watch which calls the hours in a small voice instead of noting their passage by a chime. The case, instead of containing a striking apparatus as some of the more costly watches do, is provided with a minute phonographic cylinder, which is fitted with a sensitive plate which has received the impression of a human voice. It is delicately connected with the perfect movements of the watch. It speaks in French only, telling the hour and quarter and can be distinctly heard while lying on a table.

A hive usually contains from 20,000 to 50,000 bees, half of which prepare the honey, the other half attending to the wants of the hive and the family. When the weather is fine a worker can visit from forty to eighty flowers in six or ten trips and collect a grain of nectar, and under favorable circumstances it will take a fortnight to gather fifteen grains It would, therefore, take a bee several years to manufacture a pound of honey, which will fill about 3,000 cells. If plants furnishing nectar flourish near a hive having 30,000 bees about two pounds of honey a day will be produced.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 25, 1896.

THE LATTER-DAY JUDGMENTS.

On the 25th of December, 1832, the Prophet Joseph Smith received a revelation in which it was predicted among other things that a war would break out between the Southern and Northern States of America, beginning with the rebellion of South Carolina, and that it should "eventually terminate in the death and misery of many souls." This part of the prophecy has been completely fulfilled. Twenty-eight years after its utterance the great war of the rebellion began by the attack on Fort Sumter, in South Carolina. It was generally supposed when it first started that the uprising would be put down in a very short time and without much blood-shed; but, true to the Prophet's word, it terminated "in the death and misery of many souls," as history amply confirms. This prediction of itself is sufficient proof that Joseph Smith was a true Prophet. He has, however, left upon record many other evidences of his divine inspiration.

The prophecy on war, referred to above, also states that "The days will come that war will be poured upon all nations." Men who are looked upon in the world as possessing keen judgment and foresight, gained through their extensive experience, have been predicting for several years past that a state of universal peace would soon be brought about, and that war among civilized nations would be next to an impossibility in the future; they have drawn this conclusion from the prevailing tendency of the great nations to have their disputes settled by courts of arbitration. Another reason for claiming that enlightened nations were not likely to array themselves against each other any more in battle was that modern inventions in the way of fire-arms and other weapons were so formidable and destructive that men would fear to go to war. Maintaining that such would be the case, the extensive preparations for defense on the part of different nations have been looked upon as being in the interest of peace. Opinions in regard to the improbability of war in the future have been published in the newspapers and proclaimed from the pulpit, and have received general acceptance. To all human appearance it looked as though this prediction of the Prophet would fail. But notwithstanding the prevailing belief that war was practically done away with, within the past two years it has threatened nearly every nation under heaven. Some of the great nations of the earth have recently been at war, several others are engaged in bloody conflicts now, fresh uprisings are frequently reported, and a feeling of unrest and insecurity is manifest in all civilized countries.

It would be a most pleasing contemplation to be assured that the horrors of war were soon to be at an end, but the present indications denote that the prediction made by the prophet Joseph Smith, that "war will be poured out upon all nations," is to be fulfilled at no distant date. In its fulfillment the world will have another evidence added to the many already given that he was a true prophet; and it is to be hoped that mankind will give greater heed to his warning before more disastrous calamities befall them.

In the same revelation in which the foretelling of war is given, is another prediction concerning what shall also come to pass. It says, "with famine and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations."

The fulfillment of this prophecy, it would seem, is already beginning to be realized. The destruction of life and property by the commotion of the elements, so freqently reported appears to be in direct fulfillment of what has been predicted.

The Latter-day Saints have been testifying to the world for more than sixty years that Joseph Smith was a prophet of God sent to warn mankind of impending judgments. During this time they have been diligent in warning the people of the earth to repent of their sins, and in pointing out to them a way whereby they can escape the chastisements to be meted out to the wicked. Comparatively few have given heed to the warning. Some have hardened their hearts and refused to believe the testimony of the Saints. But when the predicted judgments are poured out many will be compelled to acknowledge that the testimony borne to them was the truth.

We call attention to the predictions of the Prophet concerning God's judgments upon the wicked, and repeat our testimony that they are true, that those who have not heard of them, and who may read these words can receive warning; and we earnestly entreat all to investigate the evidences on record that Joseph Smith was a prophet of God.

E. F. P.

BIRMINGHAM CONFERENCE NOTICE.—The Birmingham Conference will be held in the Latter-day Saints' Chapel, Hunters' Vale, off Farm Street, Hockley, Birmingham, on Sunday, July 26, 1896. Meetings will commence at 10:30 a.m., 2:30 and 6:30 p.m.

FROM VARIOUS MISSIONARY FIELDS.

Brother G. H. Robinson sends the following account of a district meeting held at Bradford.

A district meeting of the Latter-day Saints held in the Leeds Conference was held at Mechanics' Institute, Bradford, Sunday, June 14, 1896. Services were held at 2:30 and 6:30 p.m. The Elders had advertised the meeting the week preceding by holding a number of open-air meetings and

distributing hand-bills headed "Mormonism presented in its true light," so there were a number of strangers present at both meetings, as well as a good attendance of Saints.

The Spirit of the Lord was poured down in abundance, and a spiritual feast was enjoyed by Elders and Saints, and the strangers heard the principles of the Gospel, or "Mormonism presented in its true light."

Elder George S. Spencer, President of the Netherlands Mission, writing from Rotterdam, June 23, 1896, has the following to say concerning the work in that land.

I received a letter from Elder Pieper the other day stating that he had baptised two persons before leaving Brussels, and that it was probable another would be added. He is now at Liege, and reports six more baptisms for Brother Ripplinger. They are making good progress there now, although the Baptist preachers seem to be doing their best to prejudice the people against them. They will probably be compelled to hold another public debate with a French minister.

Brother Lau Keilholz feels encouraged with the prospects in Groningen and says some of the back-sliders are beginning to realize their position. I shall leave here next Sunday to visit Amsterdam and Groningen.

The brethren in Dordrecht are also receiving encouragement. They baptized four last week.

THE NETHERLANDS CONFERENCE.

ONE of the most enjoyable and by far the largest Conference of the Saints ever held in the Netherlands convened at our new hall, 73 Linker Rottekade, Rotterdam. Elder A. H. Lund, President of the European Mission, and Ben. R. Eldredge, President of the London Conference, were present and partook of the general feeling of enjoyment. The Saints received a glorious spiritual feast and are thankful for the many blessings and mercies bestowed by a loving Father. Nearly seventy attended the conference from other branches and were accommodated with the necessities of the inner man by the Saints here. Many remained over night.

Meetings were held at 10 a.m., and 2 and 6 p.m. At the morning meeting reports of the Amsterdam, Arnhem and Rotterdam branches were given by representatives from these places, and the following Elders spoke: A. W. C. Lau Keilholz, D. J. Nyveld, R. Jans, B. R. Eldredge, and B. A. Denkers. The speakers in the afternoon were F. Pieper, A v. d. Graaf, H. van Braak, K. Jongsma and President A. H. Lund.

In the evening the Sacrament was administered by Elders F. Pieper and K. Jongsma. The speakers were W. D. Bingham, H. Koldewyn, W. J. DeBry, G. J. Kruitbosch, President Geo. S. Spencer, and President Lund, who had spoken at the afternoon meeting in English, now added a few words in Dutch to the enjoyment of all present.

In the afternoon meeting the authorities of the Church and European Mission were sustained. Elder Geo. S. Spencer was sustained as President of the Netherlands Mission and the following Elders in their different elds: A. W. C. Lau Keilholz and K. Jongsma, Groningen; D. J. Nyveld

and B. A. Denkers, Arnhem; W. J. De Bry and H. van Braak, Dordrecht; W. D. Bingham, H. Koldewyn and G. J. Kruitbosch, Amsterdam; R. Jane and A. v. d. Graaf, Rotterdam; F. Pieper and J. B. Ripplinger, Belgium. President Spencer read the statistical reports of the Mission and the Elders reports for the six months ending June 1, 1896: Seventies 11; Elders 26; Priests 23; Teachers 35; Deacons 17; members 554; total officers and members 666. Tracts distributed and collected 11,817; loaned 125; sold 220; books distributed and collected 1,205; loaned 101; sold 35; meetings held 519; Gospel conversations 1,099. Baptized 61; emigrated 6; cut off 12; died 3. Seventeen others have been baptized this month and are not included in this report.

Monday morning at 10 o'clock the Elders convened in Priesthood meeting and gave encouraging reports. One very marked feature being the testimonies they had received in healing the sick. We think this argues well that the faith of the Saints through renewed diligence is increasing. President Spencer and President A. H. Lund gave some good instructions. The brethren feel much encouraged and desire to make the coming six months the best half of the year.

GEO. S. SPENCER.

THE WAYS OF MINUTE ANIMALS.

THE habit of feigning death for the sake of protection can be observed among many of the lower animals—animals which differ widely in family, genus, and species. Indeed, this habit is to be observed in creatures microscopic in size and of exceedingly low organization, as well as in those as high in the scale of animal life as man himself; for even man does not hesitate, on occasions, to avail himself of this natural subterfuge when he thinks it will aid in the preservation of his life. With the aid of the microscope one can observe and study the natural history of the minute animal world which otherwise would remain a closed and unread volume. This instrument has shown me, beyond cavil, that creatures as low in the scale as actinophryans, very minute, microscopic animalcules, practice death-feigning when surprised by an enemy from which they cannot otherwise escape. Thus, I have repeatedly seen actinophryans fold their delicate, hair-like legs or cilia and sink to the bottom of their miniature lake (a drop of water) when approached by a water-louse, which preys upon them. They remain to all appearances absolutely without life until the water-louse swims away, when they unfold their cilia and go back to their feeding-grounds—a bit of water-weed, or moss, or decayed wood.

A fresh-water worm is in the habit of making use of this stratagem when approached by the giant water-beetle. This little thread-like worm can be found in almost every pond, as can also its natural enemy the giant water-beetle; so this interesting bit of natural histrionics may be witnessed by anyone who will take the trouble to secure these creatures and place them in a jar of clear water. They are large enough to be seen with the naked eye; a lens, therefore, will not be necessary. The worm will be seen swimming with gentle undulations, when suddenly, in the

twinkling of an eye, it will appear bereft of all motion, and hanging in the water like a bit of thread, the sport and plaything of every current, will seem utterly lifeless. The cause of this sudden change is not far away, for, cleaving the water with arrowy swiftness, its broad oar-like legs working with all the regularity of the oars in the well-manned cutter of a man-o'-war, a giant water-beetle will make its appearance. As soon as it has disappeared from the immediate neighborhood, however, the worm will "come to life" and resume its swimming. Even an anemone, a creature of very low organisation indeed, has acquired this habit. On one occasion, near St. John's, Newfoundland, I noticed a beautiful anemone in a pool of sea water. I reached down my hand for it, when, presto! it shrivelled and shrunk like a flash into an unsightly green lump and appeared nothing more than a moss-covered nodule of rock.

Very many grubs make use of this habit when they imagine themselves in danger. For instance, the "fever worm," the larva of one of our common butterflies, is a noted death-feigner, and will "pretend dead" on the slightest provocation. Touch this grub with the toe of your boot, or with the tip of your finger, or with a stick, and it will at once curl up, to all appearances absolutely without life. A gentleman recently told me that he saw the following example of letisimulation (*letum*, death, and *simulare*, to feign). One day, while sitting in his front yard, he saw a caterpillar crawling on the ground at his feet. The grub crawled too near the edge of a little pit in the sandy loam, and fell over, dragging with it a miniature avalanche of sand. It immediately essayed to climb up the north side of the pit, and had almost reached the top, when the treacherous soil gave way beneath its feet, and back it rolled to the bottom. It then tried the west side, and met with a like mishap. Not discouraged in the least by its failure, it then tried the east side, and reached the very edge, where it accidently disturbed the equilibrium of a corn-cob poised upon the margin of the pit, dislodged it, and fell with it to the bottom. The caterpillar evidently thought that the cob was an enemy, for it at once rolled itself into a ball and feigned death. It remained quiescent for some time, but finally "came to life," tried the south side with triumphant success, and went on its way rejoicing. This little creature evinced conscious determination and a certain amount of reason; for it never tried the same side of the pit in its struggles to escape, but always essayed a different side from that where it had encountered failure.

The scarabæus, or "tumble-bug," is a gifted letisimulant, and one with which experimentation can easily be carried on. It can be seen any bright day in the latter part of July or in early August busily engaged in rolling its precious balls of manure, seemingly, here and there and everywhere along the roads and paths. This is not a purposeless pastime, however, on the part of this industrious little worker. There is a method in her seeming vacillation: she is looking for a proper place in which to bury her treasure. The future welfare, nay, even the very existence, of her offspring depends on the judicious selection of a proper soil in which their cradle and their food (the ball of manure) is to be deposited until they emerge, young and vigorous "tumble-bugs." Touch this little mother

with your foot, and at once her busy legs are drawn close to the sides of her body, her vibrating antennæ or "feelers" are drawn beneath her head and she sinks to the ground, seemingly "as dead as a door-nail." Step aside and wait a moment. Soon one of her antennæ makes its appearance from beneath her head, followed in a second by the other; her ears are in these "feelers," and she is listening for dangerous sounds. Stamp your foot, and presto! the antennæ disappear and she is again in the land of departed tumble-bugs. You may cause her to do this once or twice, but she soon discovers that the noise you make does not presage danger, and, her maternal instinct getting the better of her caution, she will busily resume the rolling of her ball. From some experiments, I am confident that these beetles know their individual balls; that is, they are able to select their own property when placed among a number of balls. If, however, only one ball is given them, they will accept it, whether it be their own or not.

ARMENIA.

ARMENIA is a country of about 500 miles in extent in both directions, lying in a south-easterly direction between the Black Sea and the Caspian Sea. It consists for the most part of lofty plateaus, in whose higher elevations are found the fountain-heads of the Tigris, Euphrates, and Araxes rivers. These mountain systems all show evidence of volcanic origin, and many of them exhibit extinct craters. The hot mineral springs and the frequent earthquakes that have taken place over the region tell the same tale. The loftiest mountain in the country is Ararat, which rises to an elevation of some 17,000 feet; it dominates the land, and, indeed, has given its name to the entire district. If we look at Isa. xxxvii: 38, where we are told that the two patricides who slew the Assyrian king "escaped into the land of Armenia," we shall find that the word in the original is "Ararat." A most unnecessary change was made by the translators of the Old Testament, which, however, is corrected in the Revised Version. This is the only place in the Bible where we find the word "Armenia," and, as we have seen, it has no right to be there. But is there no other Biblical reference to a country which bordered so closely on other historic lands as Assyria and Media, and lay not so very far from Syria and Northern Palestine? In Gen. x: 3, we read of Togarmah, a son or Gomer, and brother of Ashkenaz and Riphath. As a geographical term, Togarmah has always been connected with Armenia, and a reference to Ezek. xxvii; 14, and xxxviii: 6, will bear out this view. The people here intended, according to Grimm, are the ancient inhabitants of Armenia. This learned authority derives Togarmah from "two elements—*toka*, which in Sanscrit is 'tribe,' and Armah (Armenia)"—a view that may well be accepted, says Rawlinson. This latter writer goes on to say: "The Armenian tradition which derived the Haidian race from Thorgau, as it can scarcely be a coincidence, must be regarded as having considerable value." And he points to another clue, that of language: "The existing Armenians, the legitimate descendants of those who occupied the country

in the time of Ezekiel, speak a language which modern ethnologists pronounce to be decidedly Indo-European, and thus so far the modern science confirms the Scriptural account." We may find a further connecting link in the character of the trade carried on, according to Ezekiel, with Tyre: "They of the house of Togarmah traded in thy fairs with horses and horsemen and mules." Now, according to ancient authorities, these mountain valleys, in consequence of the vast number of horses raised there, gave the character to the country. We learn from Strabo that the horses of the district were held in high estimation as "the celebrated Nisæan breed." It remains to be said that the Armenians themselves have from the earliest times associated their race with the house of Togarmah. A name that has also come to the front during the recent troubles as a designation for the district is the beautiful title "Anatolia," i.e., the land of the rising sun, a title which finds its equivalent in the Levant or the Orient, these being general terms for those lands lying to the east of the Mediterranean Sea. The country there is populated by a branch of the great Indo-European family, most likely a reflux wave of those Phrygian settlers who originally into Europe from Asia. It was remarked of old by Eudoxus that the passed Armenians resembled the Phrygians in their language.

Modern Armenia is divided between Russia, Turkey, and Persia, and between these rival powers has endured much persecution and misery. Her Christian population has always suffered evil things at their hands, and the late outbreak is probably an effort to attain to some kind of autonomy, and get free at least from the oppressive yoke of the Moslems. Of all the races in this western portion of Asia, the Armenians alone have shown any capability of rising superior to their environment and promising better things, and their powerful character must sooner or later, unless the people are exterminated, exercise a marked influence in determining the fortunes of this part of the world. Their intellect is characterized, according to Mr. Tozer, by great depth and sobriety; their upper classes are known throughout the Turkish empire as leading bankers and merchants. But, indeed, they are to be found everywhere, from London and Manchester in the West, to Madras and Calcutta in the East. The leading cities of Europe—Paris, Amsterdam, Vienna, Dresden, Genoa, Venice—own among their most respected and influental traders men of Armenian birth. Out of the four millions of Armenian people, scarcely half the race are to be found dwelling in their own country. The Armenians are described as a tall people, of a dark-brown complexion, quick and intelligent. The women are handsome and remarkable for their fine black eyes. They are very industrious, and given to weaving rich fabrics of silk and wool, as well as carpets. Their houses, however, as Mr. Tozer describes them, are anything but comfortable or a credit to their civilization, being chiefly built of clay and rough stones, with an outer court for their animals and an inner one for themselves. The history of this people is on the whole a sad one. Armenia has never won the place which would seem to belong to it as one of the most ancient nationalities of the East. From the fall of the Sassanidæ or latter Persian empire in the seventh century, the country was fought for by the Eastern empire and the Saracens. For a brief period—

859 to 1045—it was ruled by a native dynasty of able princes—the Bagratidæ. The kingdom was then conquered by the Byzantines, and they made way for the entrance of the Turks into Asia Minor. From this time forward the country became the prey of Mohammedan rulers, until at length the largest portion of it was incorporated in the Ottoman empire, under whose *regime* it has groaned ever since.

UTAH NEWS.

(Summarized from the papers of the State.)

The school teachers of the several counties are preparing for their summer schools. The purpose of the summer schools is to afford instructors an opportunity to take a short course in special studies. Frequently specialists from noted eastern colleges are employed to conduct short courses in their particular lines, at these summer gatherings.

A new Bishop's ward has been organized in Salt Lake City called Cannon ward. It extends from Ninth to Twelfth South Streets and from Sixth West Street to the Redwood Road. The new ward organization decided upon was Lewis M. Cannon bishop, Cyrus H. Gold and Alma H. West counselors, and Angus J. Cannon clerk.

Calder's Park, near Salt Lake City, June 5, was the scene of one of the most unique events ever witnessed in that favorite resort—the re-union of Pacific island missionaries. Over a thousand people, with well filled lunch baskets and joyous faces wended their way to the park on the occasion. It was indeed a gladdening sight to witness the hearty handshakes and listen to the strange and varied greetings. "Aloha nui," cried the Hawaiian; "Tena koutou," exclaimed the Maori; "Talofa lava," came from Samoan throats; "Jiotoofa," spoke the Tongan, while the Tahitian replied "Iaorana i te Atua mau." Soon after 10 o'clock in the forenoon the boats, etc., were brought into requisition and native songs were sung to the dip of the oars and the melodies were eagerly listened to by friends who sauntered through the shady walks, or watched the happy crowds from the pavilion. At 3 p.m. the people were summoned to the covered pavilion. The program of exercises was then rendered. The Society Islands were represented by Elder James S. Brown, who referred to the calling of four Elders by the Prophet Joseph Smith in 1843, to visit the Islands of Polynesia. Spoke of his early labors and impressions and afterwards addressed a few words to the people in the Tahitian language. The Hawaiian program was conducted by Elder Matthew Noall. Arrangements had been made for a company of Hawaiian Saints to render native selections, but being detained a company of Elders represented the Sandwich Islands. Elders Matthew Noall, F. Beesley and J. H. Dean gave a trio composed by Queen Lilinokalani, in Hawaiian and English. Elder Fred. Beesley also recited a humorous selection, "Eating of the Poi." A xylophone solo was rendered by Elder Adelbert Beesley, accompanied by Held's band. New Zealand was represented first by a number of Elders singing, in the Maori language, We Thank Thee O God for a Prophet. Brother Hirini Whanga, a Maori Chief gave a representation of the haka, or native war dance. Sister Mere Whanga also sang a waiata, or native song, in the peculiar manner characteristic of the Maoris. A quartette also was rendered by Elders Ezra Stevenson, J. M. Hendry, J. H. Timpson and John G. Kelson. The Samoan part of the program was opened with a native hymn by a company of returned missionaries and sisters and also a young Samoan girl who has recently arrived from those islands. An interesting feature was the making of the Ava by a number of Elders seated in Samoan style. Elder Barton officiated at the Ava bowl and Elder Dean described the process of preparing the native beverage. The First Presidency and Apostles present were treated to a cup of the native drink after which it was passed through the audience. Very few, however, drank heartily, most of those present passing it on or contenting themselves with sipping a few drops. After the rendition of another Samoan hymn, an address in the Tongan language was delivered by Elder Merrill, and Elder Alva Butler sang a native hymn. Subsequently six articles of faith were read in the respective dialects